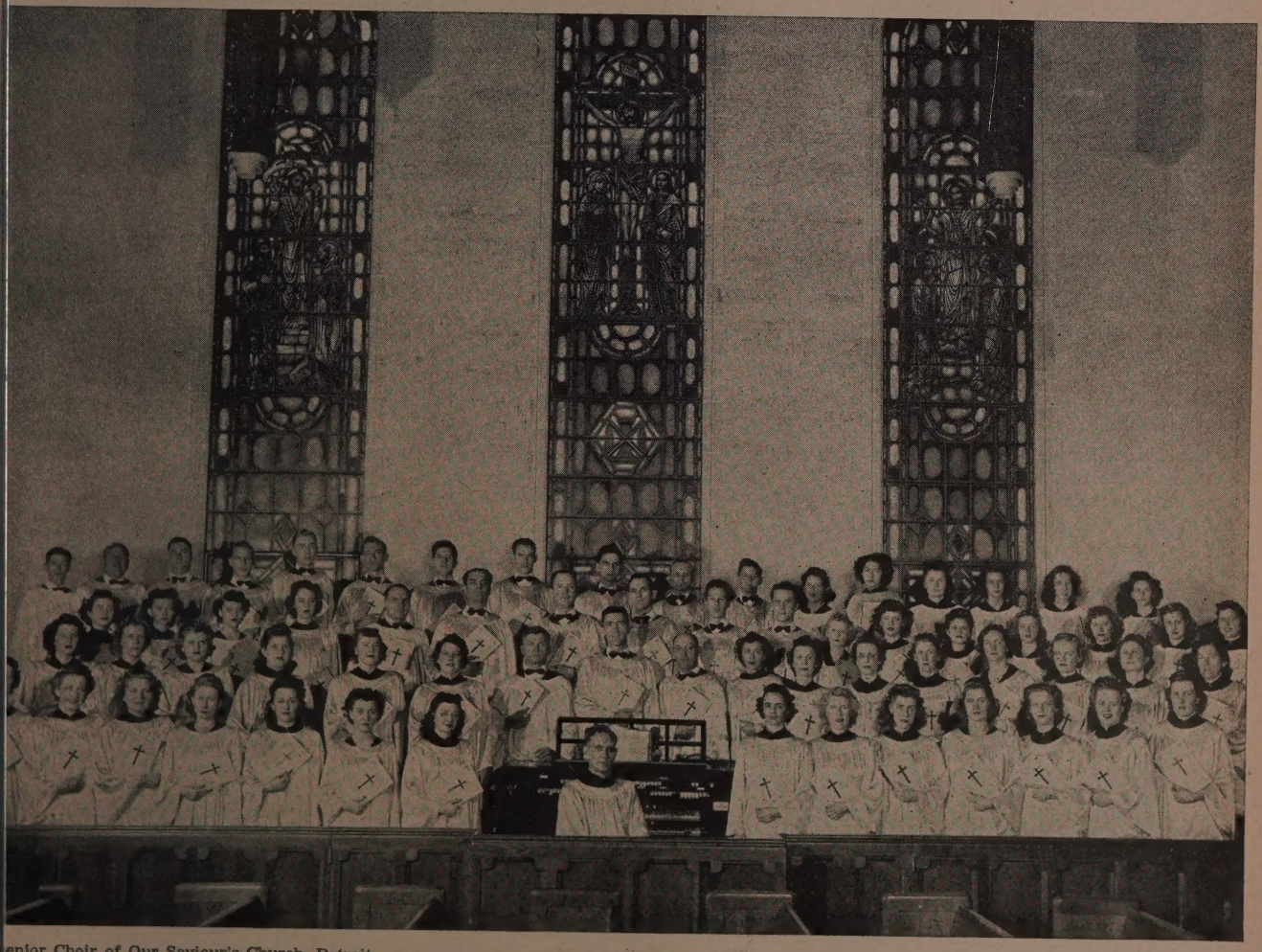
THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *April 9, 1946* — VOLUME LXV - No. 8



enior Choir of Our Saviour's Church, Detroit

CHRIST THE LORD IS RISEN TODAY!

All KFUO Memorial Wreath contributions are being applied to the $300,000 KFUO Expansion and Improvement Fund. During 1945 these contributions totaled $17,016.98.

A 64-year-old convert from Judaism was recently received into the Lutheran Church through Baptism by the Rev. Enno A. Schmoock, pastor of the Church of the Holy Nativity, Arbutus, Md.

Our frontispiece is dedicated to the thousands of choirs who each year beautify our services during Lent, during Holy Week, and on Easter Sunday. Mr. Armin G. Zapf is director of the choir shown on this well-executed photograph. The Rev. E. H. Buchheimer is pastor.

Mr. A. K. Engel of Seattle, Wash., has held the position of Treasurer of the Oregon and Washington District continuously since 1912 and was re-elected for another three-year term at the last District convention in 1945. The District since its organization in 1899 has had only one other treasurer.

Available figures and estimates for 1944 indicate that distillers, brewers, and wine manufacturers spent approximately $100,000,000 on liquor advertising during the year named. Two of the large distilleries alone each allotted more than $6,000,000 to bring their product before the attention of the public.

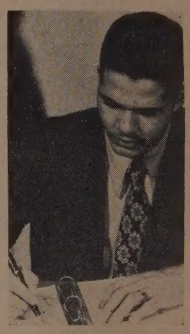
Our Student Pastor Wm. C. Burhop at Madison, Wis., reports that there are 540 known students from Synodical Conference churches in attendance at the University of Wisconsin.

Total receipts of $172,038 by the South Dakota District for the year 1945 represents, in the estimation of the District's Financial Secretary, the Rev. A. L. Ellwein, the highest figure reached in the history of the District.

The Uniat Church of the Urkraine, Russia, according to reports from Moscow, has severed its relation with the Roman pope and joined the Russian Orthodox Church. In 1596, when the Ukraine was under Polish rule, the Eastern Orthodox Ukrainian Church acknowledged the supremacy of the Roman pontiff, but was permitted to retain its liturgy and ritual.

The new cardinals who recently took their oath of office at Rome, among other things, according to the *Religious News Service*, "swore to uphold, increase, and promote in every way the rights, even temporal, pertaining to the sovereignty of the Church and the Pope, their liberty, honors, privileges, and authority." Every thoughtful person who is aware of the Roman hierarchy's sweeping claims in the domain of sovereignty, privileges, and authority will wonder how this oath can be squared with loyalty to established forms of government.

Our missionaries are setting out again for foreign fields. On March 18 the Rev. Herbert Kretzmann, new missionary for China, sailed from New York for Shanghai. On March 23 the Rev. and Mrs. S. G. Lang, the Rev. and Mrs. H. T. Manns with two small children, the Rev. and Mrs. H. F. Peckman, and the Rev. and Mrs. K. M. Zorn sailed for Calcutta, India. The four men are experienced missionaries, now returning to their fields in India. For Mrs. Peckman and Mrs. Zorn it will be their first voyage to India. Home on furlough are Missionary B. P. Hahn and family and Teacher Kenneth Mueller and family, who landed in Boston on March 11.



Kenneth Lyles
Signing Gamma Delta Constitution

Mr. Kenneth Lyles, the first Negro student voted into Gamma Delta, the International Association of Lutheran Students, is a junior in the pre-dental school of Western Michigan College, Kalamazoo, Mich. Kenneth Lyles holds communicant membership in St. Philip's Lutheran Church, Chicago, the Rev. Marmaduke Carter, pastor. Gamma Delta's Alpha Psi chapter at Kalamazoo is served by Pastor Emmanuel Meyer and Vicar Don Deffner. Dr. Arthur Manske of Western Michigan is the faculty adviser.

The National Lutheran Chorus of Washington, D. C., presented its second a cappella sacred concert in Constitution Hall on Jan. 28 before an audience of about 2,500. The 185 singers, directed by Mr. R. E. Snesrud, represent the thirty Lutheran churches in the Washington area and interested local musical groups. During the short time of its existence the chorus has made recordings of favorite Lutheran hymns, which are used by the National Lutheran Council's weekly radio program, "The March of Faith," now broadcast by thirty stations. The members in the chorus come from thirty States and Canada.

Dr. E. F. Bartholomew, Professor Emeritus of Philosophy and English Literature at Augustana College, Rock Island, Ill., on March 24 celebrated his hundredth birthday. A recent issue of the *Lutheran Companion* carries an article on the topic "What Are We Here For?" which Dr. Bartholomew had promised to furnish the editor when he reached the century mark. He began teaching at Carthage College, Carthage, Ill., in 1874 and was ordained in 1875. Remarkably well preserved both mentally and physically, Dr. Bartholomew still protests that a teacher should not be retired just because he is old. He retired from active service in 1932. G. V. S.

The Fifth Anniversary of Holy Cross Lutheran Church, Houston, Texas, was celebrated on February 24, 1946, with the members of the congregation and many local friends in attendance. Holy Cross Congregation, founded as a project of an association organized as "Lutheran Negro Mission of Texas," is advantageously located in the center of many city-wide activities among the Negroes of Houston and now has twenty-six communicants. The church building is the gift of one man, Mr. B. M. Woltman. A Christian day school has been added, with an enrollment of twelve children. The Rev. Walter Lang is pastor of the church

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

Volume LXV
No. 8

THE LUTHERAN Witness

April 9
1946

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

Lord, Keep Us Faithful!

Last Sunday is called Judica, from the Latin beginning of the Introit: "Judge me, O God." In ancient times this Sunday marked the start of the Lenten season, which was later lengthened, and was called Passion Sunday.

The Gospel for the day gives us an example of the hatred of the Jews against Him who is the true Messiah, who could declare His Deity and truly say: "Before Abraham was, I am." The Epistle sets forth our Lord's high-priestly office, especially the shedding of His own blood for our "eternal redemption." Thus the catechumens of the Church were reminded of the great fundamentals of our faith and were directed, in the Gospel, to show forth their faith by diligent churchgoing: "He that is of God, heareth God's words." The Church was reminded in the Introit of its missionary duty to proclaim this faith: "Oh, send out Thy light and Thy truth!" And in the Collect the fervent prayer was voiced that God may keep His people, His family, in body and soul, in heart and mind. We, too, should join in this prayer that God may keep us faithful to the end:

We beseech Thee, Almighty God, mercifully to look upon Thy people that by Thy great goodness they may be governed and preserved forevermore both in body and soul; through Jesus Christ, Thy Son, our Lord. Amen. W. G. P.

He Attended the Baptist-Lutheran Church

Another example of the de-Christianization of our country was lately exhibited in a courtroom in Baltimore. This court, presided over by Judge Moylan, takes care of cases of child delinquency. In a recent Baltimore *Sun* news item, Judge Moylan was quoted as deploring the fact that many of the children who are brought in have had no religious training at all and neither have their parents.

Just recently, he said, he asked a 12-year-old boy to tell him whose birthday is celebrated at Christmas.

"Lincoln," the boy said, after some hesitation.

"I've taught him better than that, Judge," his mother said.

"Well, tell him again now," Judge Moylan suggested.

"It's George Washington's birthday, of course," the mother replied.

In another case, a 13-year-old boy told the judge that he attended "the Baptist-Lutheran Church."

"That's right," his mother said, "that's a Methodist Church."

"I guess pretty soon we'll be hearing about Catholic-Protestant churches," the judge remarked.

"That's it, Judge," broke in the boy's father, "the one you just mentioned. That's the one the boy attends."

Judge Moylan said the examples he mentioned might sound like fables, but that they actually were all too true. He also said that the increase in the number of delinquents is rivaled in seriousness by the fact that so many young children, some even under 10 years of age, are running away from home and living on their wits with the proceeds from burglaries and other thefts. G.

Romanism on the Defensive

Our Lord wants us to pay attention to what is going on about us, Matt. 16:1-3. Right now every one of us should note the strenuous efforts that Romanism is making to save itself. The Pope is an Italian, but the Italian government has been thoroughly defeated and discredited. The Italian people are impoverished. A foreign correspondent writes: "In Italy everybody and everything is for sale except the Vatican and the Pope." Spain, another Roman Catholic country, long ago lost all of her possessions in Central and South America. Russia insists that the Vatican favored Hitlerism, and many believe it. No one can deny that the Roman hierarchy is a dictatorship. But this war has done things to a number of dictators. In desperation the Knights of Columbus are now calling upon us to petition our President to save Spain from Russia.

In an article of the newspaper *Pravda* we found the following: "During these very years when humanity was fighting against the black forces of Hitlerism the Vatican's policy was pro-Hitlerite and remains so to this very day. We will not be silent on the pro-Fascist policy of the Vatican, no matter whether the gentlemen of the *Observatore Romano* [the Vatican newspaper] like it or not."

In Spain the Catholic Church has published a catechism which denounces any government that tolerates religions not Catholic. American Protestants called upon American Catholics to explain this Fascist attitude. A Jesuit, the Rev. J. J. Scanlon of Buffalo, N. Y., has come forth with an explanation, but his sophistry will not deceive outside the Roman fold.

The Roman Church is continually quoting the words of Jesus: "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it," Matt. 16:18. The Papacy explains these words to mean that the Roman hierarchy cannot be overthrown. In reality these words foretell the doom also of the powerful Antichrist. Moreover, we have another word of the Lord Jesus which prohesies the very same thing: "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that per-

ish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie," 2 Thess. 2:8-11. S.

To Whom Should We Send Our Gifts?

We have been requested to give this information. We therefore again call attention to the *Lutheran Annual,* which may be purchased from Concordia Publishing House, St. Louis 18, Mo., for 25 cents. That publication mentions not only quite a number of worthy causes and charities, but also calls attention to the person to whom the money or gifts should be sent. You will find the information in the *Annual* on pages 56, 59, 60, and 61.

Just at present many of us are moved to send clothing and shoes for the relief of European sufferers. These should be sent to Lutheran World Relief, Inc., c/o Easton Processing and Storage Co., N. 13th Street and Bushkill Drive, Easton, Pennsylvania. We would remind all again that foodstuffs can be bought in bulk much cheaper than by individuals. Instead of sending food, therefore, it is better to send money, and this may be sent either to your District Treasurer or to the Treasurer of Synod or to the Lutheran World Relief, Inc., at the address which we have given.

Millions are starving in Europe. Our own members who are serving in the forces stationed over there tell us of the intense suffering. Let us therefore remember the words of the Lord Jesus: "It is more blessed to give than to receive." Let us be thankful that we are not those who are to receive, but that God enables us to give; and let us give cheerfully, for "God loveth a cheerful giver." S.

"Neglect Not the Gift"

That is what St. Paul wrote to Timothy, the young minister, "Neglect not the gift that is in thee." It is a false humility to underestimate our opportunities and powers. Jesus condemned that in the Parable of the Talents, Matt. 25:14-30. That is also the meaning of that passage: "Work out your own salvation with fear and trembling." We are to make the most of the salvation and gifts which God has bestowed upon us. For this time we wish to call attention to the fact that in our congregations, also in our smaller country congregations, there are many persons with fine gifts which could be utilized in the Kingdom of God. Our teachers and pastors could discover those young people who have excellent voices or some other gift which could be put to use in the building of the Christian Church. We need not look for perfection, for that is something which we will not find. Jesus recognized useful gifts in Peter, James, John, and the other disciples. They certainly were not perfect men, but they did a marvelous work in the Church. Paul did not only himself labor "more abundantly than they all," but he recognized gifts in others and employed them. He used Luke, the good physician, and Mark, Priscilla and Aquila, Timothy, Titus, Phoebe, and any number of others. Luther was blessed with many helpers. They were not perfect, but they accomplished great things nevertheless. We are all in danger of letting distance lend enchantment to the view, while we neglect the gifts that are right before us. In the past many of our pastors and teachers have followed the examples of Jesus, Paul, Luther, and others in discovering gifts and talents and putting them to work in the Church. God bless all those who follow these examples! S.

Fruits of the Chaplains' Work

Never before has the Lutheran Church received so much publicity in the United States as during the last ten years. Through Dr. Walter Maier's preaching in the Lutheran Hour attention has been attracted to the Lutheran Church. Then through an ever-increasing number of English publications from Concordia Publishing House many have become better acquainted with our Church. Other synods have contributed their share of favorable publicity.

But in addition to all this the activity of our chaplains has been very effective in directing the eyes of many toward the Lutheran Church. Quite a number of our chaplains have received distinctions. Some of them are now in key positions. They come into contact with important men. If you read those interesting accounts of the work of these chaplains in that book *Marching Side by Side,* you will receive some inkling of the increased knowledge concerning our Church in the Army, Navy, and in political circles in general. Moreover, the experience itself of these chaplains will prove an asset to them in their future activity, wherever that may be. But those who have come in contact with these our clergymen, who have listened to their sermons, profited by their advice, submitted to their guidance, their influence will prove of immense value to the Church. As sure as God's Word does not return void, so sure we may be of the fruits of the chaplains' work. We are inclined to call attention to specific cases which tell of the blessings which God has bestowed upon the work of these faithful and able brethren, but space will not permit. Moreover, we might not mention the most important of these occurrences. We certainly have much reason to thank God for all that He has done through our chaplains. S.

The Worth of the Military Man

When Gen. Douglas MacArthur announced his decision upholding the death sentence imposed on Japanese Lt. Gen. Yamashita, he spoke words which deserve to be cast in bronze and placed wherever officers and soldiers are being trained for service in the fighting forces of our country. General MacArthur scored the record of the Japanese general particularly because of the "sinister and far-reaching implication thereby attached to the profession of arms." He said:

"The soldier, be he friend or foe, is charged with the protection of the weak and unarmed. It is the very essence and reason for his being.

"When he violates this sacred trust, he not only profanes his entire cult, but threatens the very fabric of international society.

"The traditions of fighting men are long and honorable. They are based on the noblest of human traits — sacrifice."

He said that to sentence to death an officer violating these traditions is "in harmony with the most matured and irrefragable of social codes."

As against the declarations of pacifists, who view the military profession as a relic of barbarism and who therefore demand universal disarmament as the only way out for Christian civilization, MacArthur asserts as the very essence and reason for the existence of a military man his duty to make sacrifice in the protection of the weak and unarmed and thus assure the preservation of international society.

The foundation creed of the Lutheran Church, the Augsburg Confession (A.D. 1530), declares that there may be just wars and asserts the right of Christians to serve as soldiers. G.

The End of the Road

A Good Friday Meditation

By BERNARD H. HEMMETER, Chicago

The end of the road — the road on which man deals with his God. Man brings Him to the same place where it brings its thieves. He crucifies the Holy One and malefactors — together. He treats God as His worst enemy.

We would not permit Him a place to stand upon our earth — His earth. We divided His last possessions among us — and gambled for the last covering of His holy body. We were content when we could drain His blood from His veins and dry up His flesh as a potsherd. We would be satisfied with nothing less than crucifixion.

Then we laughed and mocked and cursed. We thought that we could return to our homes and forget. We had finished with our God. We could claim His inheritance.

But then the Father above blacked out man's foulest crime. We felt our world tumbling about us. We were tormented, and we trembled. We wailed and beat upon our breasts.

We had thought that we could forget, but He said: Remember this death — either for your condemnation or for your salvation. We had thought that we had erected a cross of wood, which soon would decay and be forgotten, but He has made it a rock, upon which we must build for eternity or be crushed by it.

Man returned from the Cross and continued to move in a circle, repeating its history. Were Jesus to walk on our earth among men this Good Friday, we would crucify Him again. His words are just as disturbing today as they were when He uttered them 19 centuries ago. He continues to speak: Blessed are the meek, for they shall inherit the earth; and the merciful, for they shall obtain mercy; and the peacemakers, for they shall be called the children of God. But we insist that might is right, and that gain is godliness, and that revenge is sweet — and necessary, and that our way is better. We need no call to repentance, for we are the earth's better people. We need not weep for ourselves and for our children.

But why include us here? Because right here is where we should stand — except by grace, by the grace of the Cross. But were there not friends among whom we could more appropriately be numbered? — Yes. But why bring that up? There was one who kissed Him and betrayed Him. There was one who vowed loyalty and disowned Him. There were others who deserted him through fear. They sorrowed and concealed themselves behind closed doors. The Father turned from them to the Roman captain to speak His justification and to two of His judges in order to provide Him honorable burial.

The high priests of the world speak so kindly of the Church today. It can save the world, if only it will leave the Cross. It can be so influential in helping to re-establish brotherhood, if it will not insist that Jesus is the Son of God.

O Christ of the Cross, have pity upon Thy sleeping Church, and help it to watch and to pray and to witness and to take up its cross and to follow Thee!

O Christ of the Cross, our world and our Church do need Thee this Good Friday. We need Thy voice from Calvary today.

We need Thee to look from Thy Cross with compassion and to pray for our forgiveness and to teach us how to forgive.

We need Thee — for without Thee we can do nothing.

Thank God! Another Good Friday has come to remind us that Christ has not yet withdrawn the witnessing of His Cross and of its grace from this hard, cruel, selfish, wicked world — that His Cross still stands.

The Cross still stands high o'er the strife
Of reddened brand and clashing steel;
The Cross still stands — O Tree of Life,
Whose leaves the suffering nations heal!
O Fount, whence flows a crimson tide!
O Source of grace, to none denied!
Sweet symbol of the Crucified —
The Cross of Christ still stands!

IN HIS STEPS

I walked where Jesus walked on Olivet.
I knew the hallowed pathways where God's Son
Sought peace and quiet when His day was done.
I stepped in silent awe on ground made wet
Forever with the Savior's bloody sweat.
I rested in the Garden on a stone,
Where once He may have knelt and prayed alone
That God's unfailing love might spare Him yet.

I drank the living waters of a stream
Whose sacred spring once washed His tears away.
A vision passed before me of the day
When first that fountain flowed. As in a dream
I saw its healing, everlasting flood
Refresh all those washed clean in Jesus' blood.

I saw Him jostled by the mocking crowd.
A sneering coward seized a branch, which lay
Where it had fallen in His palm-strewn way
Four days before, and struck Him. Head unbowed,
He felt the biting lash, yet made no cry.
I passed a shaking hand before my eyes
And heard the mob's unheeding judgment rise
In frenzied, cruel clamor: "Let Him die!"

Jerusalem, if only thou hadst known
The day of thy salvation! Still today
Thy faithless children seek in vain a way
Which Jesus has not blessed. In Him alone
Is hope and promise, blinded sons of men! —
Or will you crucify your Lord again?

I watched the scene on far-off Calvary's height.
I saw its verdant grandeur, horror-crowned.
In wordless terror. Suddenly the ground
Beneath me trembled, and devouring night
Obscured the hill and closed about my head.
A yawning chasm gaped, as though Earth might
Attempt to swallow up the hideous sight
And all its evil players. God was dead!

I turned and saw an angel standing near.
But still my anguished soul was deeply stirred
Until he spoke one simple, vibrant word:
"He died that you might live." The numbing fear
That gripped my heart departed, and I fell
Upon my knees to thank Him. — All was well.

ROBERT E. WILTENBURG

The Resurrection of Jesus

By H. DIERKS, Kansas City, Mo.

Job of old, thousands of years before Christ's death and resurrection, triumphs: "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth," Job 19:25. Note the words "Redeemer" and "liveth." Redeemer implies that someone has paid a price for redemption, and liveth indicates that this price was death for a time.

David, speaking of Christ's suffering and resurrection, says: "For Thou wilt not leave My soul in hell [the realm of the dead]; neither wilt Thou suffer Thine Holy One to see corruption," Ps. 16:10. According to this prophecy the human body of Jesus was not to see decay, though placed in the grave; yes, the process of corruption was not even to begin in His case.

Jesus promised the Jews who were seeking from Him a sign which would testify to His divine authority: "Destroy this temple, and in three days I will raise it up," John 2:19. In this prophecy Jesus makes His death and resurrection the great sign of His divine authority and proof of His divine powers.

Were these prophecies fulfilled? It is very necessary that this question be answered and in the affirmative, as otherwise the words of St. Paul will apply, "If Christ be not raised, your faith is vain," 2 Cor. 15:17.

The resurrection story of Jesus, as recorded in the four Gospels, is followed by accounts of repeated visits and contacts of the risen Christ with His disciples, Luke chap. 24; John chaps. 20, 21. Jesus greeted the men and women, spoke with them, broke bread with them repeatedly. By His words, by the manner in which He blessed the meals, by the marks of the crucifixion in His hands, feet, and side, the disciples recognized Him as the same Jesus with whom they had formerly associated. They noticed a difference though, the only one — the human body of Jesus had become glorified; "Ought not Christ to have suffered these things to enter into His glory? . . . And their eyes were opened, and they knew Him, and He vanished out of their sight," Luke 24:28, 31. Christ's body was no longer bound by any human limitations or weaknesses; all of these He had left behind Him in the grave.

St. Paul, in 1 Cor. 15:5-8, makes his confirmation of the resurrection story when he speaks of the witnesses who saw the risen Christ. He says of the five hundred to whom the Savior appeared at one time that the "greater part remain unto this present." With this he meant that the great majority of these witnesses were still living when he wrote his Epistle and that they could corroborate his statements concerning the resurrection of Jesus.

The appearance of the living Jesus immediately changed the entire lives of the disciples, their mode of thinking, and their behavior. A result of the Crucifixion had been the scattering of the disciples; they had hid in fear and terror; they had forgotten the gracious promises and prophecies of their Master; and they had been profoundly disturbed, as the two on the way to Emmaus confessed. What made heroes out of these fainthearted Apostles? What changed them so completely and gave them courage to face a hostile world in such a bold and aggressive manner as they displayed later? It was nothing else but the resurrection of Jesus, the knowledge that the risen, living Master was with them. It was a demonstration of the truth expressed by Jesus later on in Rev. 1:17, 18: "Fear not; I am He that liveth and was dead, and, behold, I am alive forevermore."

In the history of the Christian Church we have a real proof of the resurrection of Jesus. The only dynamic of the Christian Church is the risen, living Christ, and it will be until the Church Militant becomes the Church Triumphant. The only medium that developed a small, dejected band of men of the poorer classes into the great Church of Christ of today was the presence and the power of the living Christ. Before His resurrection there had been fear and confusion; after His resurrection there was courage and certainty, and the Gospel of the living Christ began its triumphant march to reform the hearts and the lives of men.

This fact needs to be emphasized: the best proof of the resurrection of Jesus is the Christian Church and the faith and the life of the individual Christian. "I know that my Redeemer liveth" — that knowledge is possible only through the work and by the grace of the living Christ, and it is that knowledge which is the living, dynamic power of God unto the salvation of men.

Easter

Rejoice, all Christendom, rejoice!
Sing out with happy heart and voice!
Oh, come ye all with one accord;
Hasten to greet the risen Lord.

Oh, rejoice, the Lord is risen!
Broken forth from grave's dark prison.
Come now, behold Him, God's own Son,
Who hath for us the vict'ry won.

The night of pain and woe is gone,
For o'er the earth now breaks the dawn.
As we behold Him, Christ, the Light,
Darkness is swiftly put to flight.

Gone now is Calv'ry's agony,
The terrors of Gethsemane;
Gone are the tears and solemn gloom,
As we behold the empty tomb.

New hope within our hearts is born,
For we have heard this Easter Morn
The angel's message, filled with cheer:
He is risen! He is not here!

So let us go with willing feet,
The angel's message to repeat;
That all may know the Savior lives,
And unto men new life He gives.

For we must bring to them the light,
Who grope about in sin's dark night;
That they may walk the narrow way
Which leads to heaven's brighter day.

Oh, let the earth resound with praise!
All Christendom its chorus raise!
With thankful hearts now homage bring,
To Christ, our Lord, the risen King.

Collinsville, Ill. LILLIAN W. JUNGHANS

The Resurrection

Simon Greenleaf was perhaps Harvard's greatest jurist, and the *London Law Magazine* called him one of the most highly esteemed legal authorities of his century, asserting that he has shed more light on the laws of evidence than all lawyers who adorn the courts of Europe.

Well, what of it?

Well, in a remarkable book he devoted a special section to the Resurrection, with the result that the Gospel narratives are completely endorsed.

Perhaps this may make some skeptic or agnostic less loquacious.

WILLIAM DALLMANN

Unless Convinced by Scripture and Sound Reason: Echo of a Famous Diet

By TH. GRAEBNER

In the speech which proclaimed freedom of conscience to the modern world, Luther said (Worms, 1521): "Unless I am convinced by Holy Scripture or by arguments — I cannot and will not recant anything!" He had his books before him, piled on a table. The opponents had agreed that Luther's teachings were plainly heretical because — did not the fathers and doctors teach a contrary doctrine? And did not the teachings of Huss and Wiclif resemble Luther's like one hen's egg another? Luther brushed such reasoning aside. He cared not what friends or what enemies said — he wanted Scripture. And sound reason.

And so do we, if we are true to Lutheran principles.

In our day, many documents demand our attention — books, periodicals, open letters, what not. Some are resolutions of church bodies. There is the Brief Statement of the Missouri Synod, the American Lutheran Church's Declaration of 1938, the Pittsburgh Agreement, the A. L. Conference Overture, the Affirmation, and theses of less importance, yet significant. The reader is asked to accept one set of propositions because men of great scholarship and undoubted piety *endorsed* them. He is asked to reject another set because men of profound learning and unquestioned morals have *condemned* them and because men who differ from us doctrinally have *approved* them; so they must be wrong. Others, who reject our synodical teachings, assert that this book or that is highly to be praised — so it must stand condemned.

For example. Some years ago the attention of the St. Louis faculty was drawn to the fact that the American Lutheran Church, which had just approved of its 1938 church union committee report, harbored teachings which were described as "plain chiliasm." Did not this prove the 1938 resolutions of our Synod inadequate? The faculty said no, and submitted this opinion (May 8, 1944):

"In reply to this question we would direct inquirers to the unquestioned principle which has prevailed from Reformation days to our own that doctrinal theses must be judged by their wording and not by the praise of friends or dissent of opponents. This principle was asserted with all possible clearness by Dr. F. Pieper when he defended his book *Zur Einigung* against a Wisconsin Synod editor who had found fault with him for praising what was good in the Madison Agreement of the Norwegian Synod. Dr. Pieper wrote (*Der Lutheraner,* 1913, p. 245):

"'We admit that in our book we have purposely and with great pleasure pointed out what is true in the Norwegian Union Theses. This method has the great advantage that we were able now to speak intelligently also about the weaknesses of this document and to encourage their removal. . . . It is objected that leaders of the Ohio Synod and the Norwegian Lutheran Church declared their agreement with these union paragraphs, though clinging to error in the doctrine of conversion, and the conclusion is made that evidently the salient point between ourselves and our opponents must have been passed up in silence by these union theses. In other words: *"Reject everything as unclear of which the opponent says that he also can accept it!"* But this is a dangerous and even fatal conclusion. As Luther once remarked, we may be in danger of permitting the opponent to "steal our weapons." Or should we drop Scripture and correct theological expressions because the opponent claims that he accepts these? The Norwegian sentences *must be judged exclusively by that which they themselves say* [it. by Dr. P.], not according to the praise of friends or the criticism of opponents.' Dr. Pieper's reasoning is most cogent, and we cannot today improve on his presentation." So far the faculty opinion. —

Certainly, this reasoning is sound. Consider the confusion if we depart from it. Here is the *Rocky Mountain Christian* of February, 1945. It quotes with approval an editorial of the LUTHERAN WITNESS on motion pictures. Farther down it says — the Lutheran doctrine of infant baptism is wrong, also our teaching of transubstantiation (!). Must we then conclude that our editorial on the motion picture was wrong?

We wrote a tract against Communism, and a certain Roman Catholic Bishop praises it highly. Does this compel us to conclude that our tract was heretical?

All chiliasts defend to the uttermost the doctrine of verbal inspiration. Does this prove that our position is wrong?

A man of recognized scholarship and unquestioned piety calls an essay a "tragedy." A whole conference of God-fearing ministers of the Gospel vote their thanks for "this masterpiece of sound theological reasoning." Can both opinions be right? What will decide the issue? What folly to depart from Dr. Pieper's principle!

Walther defended his position on predestination on the same grounds. The fact that Calvin, too, taught an election unto faith — not "in view of" faith — did not make Walther's teaching Calvinistic.

A noted Calvinistic theologian, Dr. Warfield, fifty years ago praised an article by the late Dr. A. L. Graebner on predestination as "most beautifully cogent"; does that make the article Calvinistic? Was it repudiated because an opponent of Lutheran theology endorsed it?

A Missouri document is called by an opponent of our Synod "plainly revolutionary," "a reversal of the old position" — does that make it so? Another writer, also non-Missourian, hails it as "a return to the more tolerant thought of earlier Missouri" — does that make it so? May not both judgments be false?

The Pittsburgh Agreement, accepted by A. L. C. and U. L. C. A., contains a statement on verbal inspiration. "It cannot be right," say some, "because we find that in a body subscribing to it some do not accept verbal inspiration." But some Gettysburg Professors have repudiated the Agreement *because it teaches verbal inspiration! !*

It is evident that gauging a document by the opinions of friends or enemies leads to confusion.

The same kind of reasoning in politics, science, philosophy, business, law, would expose one to the suspicion that something is wrong in one's thinking apparatus.

Let the appeal be made to Scripture — and to the sound use of our God-given understanding. And let each document stand on what it says — only then can the ordinary Christian, who has no knowledge of ancient polemical history, judge of the merits of what is submitted for his acceptance.

THE Army and Navy Commission is endeavoring to minister to all hospitalized servicemen and veterans — World War I and World War II. Please notify your home pastor immediately so that he may forward the address to our Commission.

Europe and Asia Plead for Compassion

By PRESIDENT JOHN W. BEHNKEN

The pathetic plight of people in Europe and elsewhere throughout the world has been portrayed in graphic language in recent issues of the LUTHERAN WITNESS. The brochure sent out to all our congregations for distribution among our people brought touching pictures of actual suffering and distress. These pictures are actual photographs. Many of them were taken by the Signal Corps of the U. S. Army. They tell of suffering which words cannot describe.

Food Already Given

We are grateful that God has permitted us to carry on some measure of relief. While we were in Europe, we thanked God that our people had contributed generously to the Peace Thankoffering. It enabled us to allocate $100,000 to the *Hilfswerk* for the purchase of fatty meats, milk, and medicine. You cannot imagine what joy this caused.

Another $100,000 has been given since then for the purchase of surplus army goods, clothing, and medicines. These are now being distributed in various stricken areas of Europe.

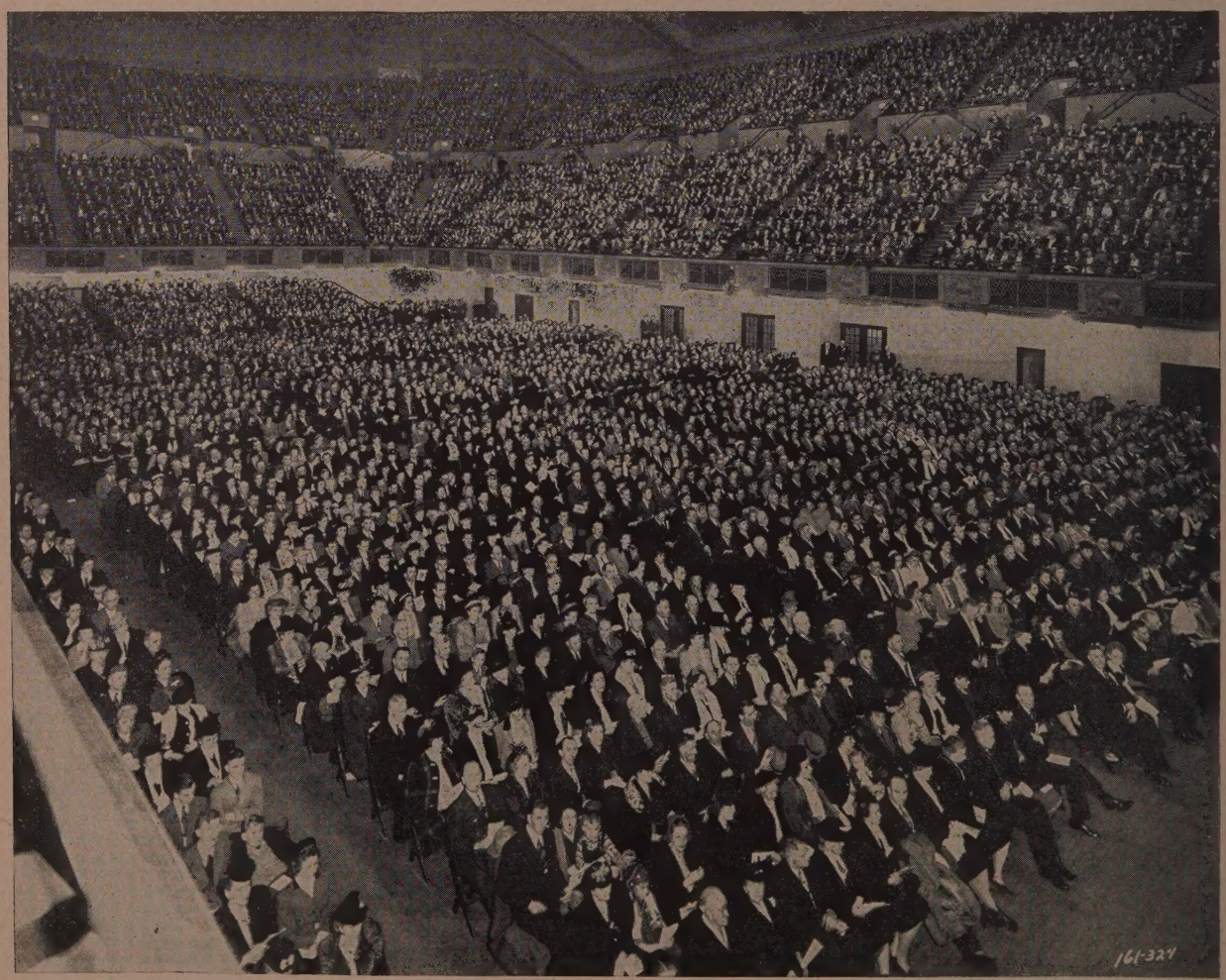
Last week we purchased $100,000 worth of powdered milk and eggs. A part of this will go to the British Zone of Occupation, a part of it to Austria, and another part to Poland. Smaller shipments of relief have gone forward to Finland, France, Denmark, Poland, and Czechoslovakia.

News has just arrived that Missouri Synod relief moneys purchased 27,000 boxes of Quaker Oats and this is being distributed to refugee hospitals and camps in Berlin. Thousands of small children and old people are thus getting some food. Another $50,000 worth of powdered milk, evaporated potatoes, flour, and medicines are on the way.

It will interest our readers to hear that in addition to the above we have been able to ship to such people as are permitted by the United States Government to receive food shipments (not Axis nationals) hundreds of eleven-pound packages. These go to Poles, Latvians, Lithuanians, and French.

The Orphanage

Relative to the orphanage we can report that the committee of the Free Church organized for this work is busy. Buildings have been secured, and a staff is in process of being formed.



Twin City Lutherans Commemorating the 400th Anniversary of Dr. Martin Luther's Death

Eleven thousand people filled every seat in the Minneapolis Auditorium to hear Dr. Behnken. The service was sponsored by the Lutheran Business and Professional Group of the Twin Cities

Whether or not the orphanage is actually functioning, we cannot say. As soon as mail service is established, you will be informed.

Help to the Churches

One hundred thousand Catechisms are on the presses in Germany for distribution in Germany and Austria. 300,000 Bibles are in the process of being shipped and distributed.

Shortly before writing this we authorized the erection of five emergency meeting houses to be constructed of lumber and rubble and erected by the Germans themselves. These are to be places for worship. Remember that in the cities most of the churches were destroyed by bombing. The cost of these buildings is approximately $5,000 per building.

Dr. J. W. Behnken Speaking in the Minneapolis Auditorium
His Subject Was the Need of War-Stricken Lands

We are also furnishing the most necessary Communion ware and pastors' gowns to those pastors whose homes and churches were demolished by bombs. Thousands of volumes of theological books are being collected and prepared for shipment.

More Clothing Needed

A cursory survey indicates that congregations of our Synod have already gathered about one million pounds of used clothing. This is being shipped to Lutheran World Relief, Inc., Easton, Pennsylvania, from where it is being sent to all parts of Europe to people who are not under the care of UNRRA. At the present time about 12,000 bales of clothing await shipment at Easton, Pennsylvania. Two shipments of clothing, one of 5,000 bales and the other of 3,000 bales, were sent out recently. We hope that our people will be able to contribute another million pounds of used clothing.

More Help Needed

Undoubtedly all our people are deeply thankful to God that in this day when millions are suffering physical and spiritual distress, they are given the opportunity to alleviate such suffering. We rejoice that we were in a position to provide help when help was so sorely needed.

However, we must not believe that the task is accomplished. Much, ever so much, needs to be done. Let me refer you once more to the pictorial folder. That tells the story most emphatically. Then consider the things which have happened within recent weeks. The President of the United States has told us that we must eat less to feed a hungry world. Former President Hoover has been called in for consultation regarding the food situation and has been sent to Europe to make a thorough survey of the existing pathetic conditions. A newspaper report from Hamburg on March 22 carried the following statement of a British medical officer: "The first signs of starvation — yellow faces and dejection — now are apparent among many people on the streets."

Undoubtedly very much work of charity needs to be done. The Apostle urges: "Let us not weary in well-doing." Again: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

What God Expects

St. John declares: "Hereby perceive we the love of God because He laid down His life for us," and immediately he makes his application, "And we ought to lay down our lives for the brethren." In other words, no sacrifice should be too great in the service of our fellow men. More than this, in the very next verse St. John points out definitely what service we should render. He asks the pertinent question: "But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Fellow Lutherans, that is plain language. It shows exactly what God expects of us in the present situation. On the one hand, we must focus our attention upon the distress and suffering in the world, and on the other hand, we must not fail to rivet our eyes upon our Redeemer on Golgotha. Then our relief collection will assume a fuller meaning: "Ye have done it unto Me." Then everyone will be ready to bring a real sacrifice. Then our effort will be truly God pleasing and successful.

What wilt Thou have Us Do?

What wilt Thou have us do, Lord?
We need not look so far,
For there is work for Thee, Lord,
Wherever people are.

The world is weighted down now
With sorrow, grief, and pain;
Oh, help that we may do our part
To bring some joy again.

Thou sayest, "Love thy neighbor!"
The poor who are in need
Of clothing, food, and shelter
Are neighbors, Lord, indeed.

And as we share our earthly things
To aid them in their strife,
May we give Living Water
And break the Bread of Life.

Lord, clothe them with Thy righteousness,
And shield them with Thy love;
So, kept by Thee, they may with us
At last reach heaven above.

GERTRUDE KRENZKE EBELING

"The Lutheran Witness"

An Appraisal of Self and a Pledge

(EDITORIAL NOTE: This notable contribution is printed exactly as received. The Editors acknowledge with deep appreciation the tribute paid their humble efforts and, conscious of their imperfections, subscribe wholeheartedly to the prayer and pledge.)

I am THE LUTHERAN WITNESS, the official organ of a great Church. For many decades I have been the faithful and fearless bearer and defender of divine truth and sound Lutheranism. As such I have made many friends. Wherever and whenever I appeared, these friends have welcomed me with grateful hearts and sparkling eyes. I am the voice of their beloved Synod. They know that they can absolutely depend upon me. Even the enemies of my Church, although they may not always and entirely agree with my utterances concerning soundly Biblical and thoroughly Lutheran doctrine and practice, although they have at times violently denounced me, nevertheless highly respect me.

My prayer is that I may never lose the confidence of my friends and the respect of my enemies. To lose the one would mean to lose the other also and would certainly be a calamity of the highest order. To retain both is my most fervent desire. To that end I pledge that I shall not permit myself to drift from the mooring to which I have hitherto been fastened; that I shall refuse to become a trumpet of an uncertain sound; that I shall continue to speak the truth of God and to speak it in love; that I shall not permit myself to be used as "ein Tummelplatz der Geister" (an open forum for speculation); that I shall continue to be the voice of Synod, the loyal and fearless champion of Synod's doctrinal position and practices; that mere private opinions and interpretations of Scriptures contrary to those held by Synod shall never be aired in my columns; that no individual of Synod, nor any group of individuals, shall have access to my pages for personal propaganda purposes; that it shall never be my ambition to form Synod's policies or to criticize them, but merely to publish and uphold them. Thus, I know, I shall retain my self-respect and the friendship and respect of my Church and her opponents.

Belleville, Ill. C. THOMAS SPITZ

Luther Memorial Service in St. Paul's Cathedral

Over 20,000 people filled St. Paul's Cathedral in London to its doors on February 18 at a service to commemorate the fourth centenary of the death of Martin Luther. The great assembly sang a translation of Luther's battle hymn of the Reformation.

Sixscore clergymen of the Church of England in their colorful canonicals took part in the procession. Representing the Free Churches was the Rev. Dr. Newton Flew, the Moderator of the Free Church Federal Council. The Dean of St. Paul's was present and gave the blessing. Several Members of Parliament attended. Three hundred churches were represented.

The preacher was the Rev. F. J. Taylor, M. A., vicar of Christ Church, Claughton, Birkenhead, and an authority on Ecclesiastical History. The singing was led by 150 robed men and boys from twenty different churches. The service was recorded by the British Broadcasting Corporation.

A minister who was in the audience said he had often visited St. Paul's Cathedral and been present during many services, but never had he seen the great Wren church so crowded or heard there a service so inspiring. Many people had to stand, and there were not enough printed programs for all. The service was arranged by the Church Association (Secretary: The Rev. Gordon D. Savage), 14 Buckingham Street, London, W. C. 2. The Church Association represents "Low Church" interests in the Church of England.

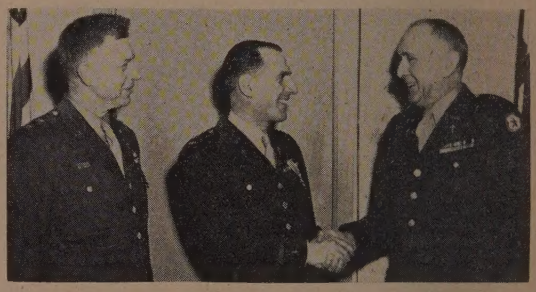
In the powerful Anglo-Catholic circles much dissatisfaction was expresed with the Dean and Chapter of St. Paul's for permitting the service. The background of controversy over Luther must be taken into account. Bitter attacks have been made repeatedly on Luther ever since Dean Inge's notorious article. They have culminated recently in the publication by Hutchinson and Co. of Peter F. Wiener's *Martin Luther, Hitler's Spiritual Ancestor*, third in a series put out by the "Win the Peace" movement, of which Lord Vansittart is the president. It repeats all the worst accusations that were ever invented against Luther. A masterly reply is the Rev. Gordon Rupp's *Martin Luther, Hitler's Cause or Cure?* published by the Lutterworth Press.

Besides the service in St. Paul's Cathedral other services were held in London churches on every day of that week in commemoration of the great Reformer.

London F. S. JANZOW

Citation for Chaplain Poch

On March 5, 1946, Chaplain (Col.) Martin C. Poch received the decoration of the Legion of Merit for displaying "extraordinary ability in co-ordinating and directing Sixth Army religious activities," "often endangering his life in visits to front-line troops in the Netherlands East Indies and the Philippine Islands." The order was conferred in the office of the Chief of Chaplains. ERNEST E. NORTHEN



Chaplain Poch Receiving the Legion of Merit Award

L. to r.: Maj. Gen. L. D. Miller, Chief of Chaplains; Col. Poch; Brig. Gen. William D. Cleary, Deputy Chief of Chaplains

SIGNAL CORPS PHOTO

Easter Alleluias

Christ is risen! Alleluia!
He is risen! Savior! Lord!
Broken is the arm of Satan
By the everlasting Word!
Alleluia!

Christ is risen! Alleluia!
Christians, this must be your goal:
Showing that the blood of Jesus
Is the ransom for man's soul!
Alleluia!

Christ is risen! Alleluia!
Tell all men both great and small,
Tell them that the death of Jesus
Now is payment for them all!
Alleluia!

Christ is risen! Alleluia!
Make it known that we shall rise!
We shall leave the earth that holds us
To ascend unto the skies!
Alleluia!

LEO SCHEELK

ARMY AND NAVY COLLECTION

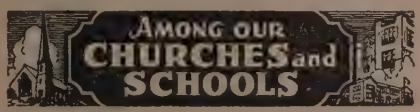
Mother's Day, May 12

Authorized by Synod's Board of Directors

- **For Hospitalized Veterans of World Wars I and II**
- **For Occupation Troops**
- **For Those Who Will Remain in Service**

From a Pocket Notebook

The *Musical Quarterly,* outstanding musical magazine of the country, in its issue for January contains an article by Prof. Walter E. Buszin entitled "Luther on Music," a scholarly discussion, based on original research. . . . At Lewiston, Montana, young Woodrow Leininger attends services by flying his own plane. He lives 65 miles from church. . . . The beautiful drawing in our last issue, page 108, showing the Savior in the midst of war's wreckage, pleading for famine-stricken Europe and Asia, was the work of Prof. A. O. Leutheusser. We remember him as our colleague in Walther College, St. Louis, in the 90's; later knew him as principal of a St. Louis public school and never ceased to wonder at his artistry with pen and ink. Well above 70, he is now teaching English at Washington University. . . . C. P. H. is able to send you for ten cents a well-printed little book entitled *Duties of Elders.* No author mentioned, but whoever wrote it made a good job of it. From Rev. Oscar Fedder, 6459 South Peoria Street, Chicago 21, Illinois, you can get a little booklet entitled *Church Etiquette,* also ten cents. We should like to send out free of charge one million copies just to let our people know how to conduct themselves "at the services." . . . The present officers of our congregation at Sylvan Grove, Kansas, include quite an array of notables: The treasurer is city mayor; the newly elected chairman, mayor of Lucas; one of the elders a county commissioner; the secretary a township trustee; the new financial secretary is city clerk. Other members of the church council hold positions of honor and trust in the county and community. . . . In our Oklahoma District our congregations collected $80,797.82 more than in the previous year for all purposes. . . . At Jackson, Mo., Rev. W. G. Langehennig, who retired in 1938 after completing 50 years in office, has celebrated his 84th birthday. In the seven years of retirement he has seldom missed a session of the Sunday Bible class as well as the church service. He is also a regular attendant at pastoral conferences. . . . At Houston, Texas, the adult Bible class of Trinity Church (the Rev. Oliver R. Harms, pastor) is evidently enjoying the study of the Doctrinal Affirmation. The attendance of more than two hundred in the consecutive meetings seems to indicate enjoyment — the active participation is another indicator — the number of men present is an indicator, too. . . . The LUTHERAN WITNESS has now more than 4,000 subscribers in the Southeastern District. . . . Southeasterners are again preparing to enjoy the summer at their wonderful mountain resort, Camp Linn Haven, in the Blue Ridge of North Carolina. . . . In Iowa District West the total for P. T. O. now exceeds $303,000, and the District spent a total of $107.79 for overhead. Rev. Vogel of Greenfield writes: "We had no special organization other than the District set-up." . . . The Slovak pages in the yearbook of Ss. Peter and Paul Church in Lakewood, Ohio (Slovak Lutheran Church), has sent us scurrying to P. A. Hrobak's Slovak Lessons, which had been gathering dust the past six months. . . . At State Center, Iowa, St. John's Church gave their pastor, the Rev. G. H. Perlich, a bonus of $1,000. This congregation has a nice cash reserve of more than $60,000 to begin building in spring. . . . Out in Oregon one of our institutional chaplains discovers a patient, an elderly person who, when a nurse, served such distinguished patients as Mrs. Herbert Hoover, the wife of the former President, and Mr. and Mrs. Al Smith. . . . We note that at the request of a Senator from the State of New York a prayer by the Most Reverend Francis J. Spellman, Archbishop of New York, "Delivered at Holy Name Religious and Patriotic Gathering in the Polo Grounds, New York City, October 3, 1943," was printed in the Congressional Record. . . . Note from the late Theodore Buenger, attached to a photograph of the Duerer Madonna which he sent me as a Christmas greeting in 1938: "That Madonna of Duerer in the Metropolitan is to my taste not only one of the greatest paintings we have in America, but is perhaps the most beautiful of all Madonnas in the world; it certainly appeals to me more than the stage-set Sistine of Raphael." G.



The Summer Field Work Program

Concordia Seminary, St. Louis, Mo.

As in the past year, undergraduate students of our St. Louis Seminary will be assigned to short-term vicarages for this summer of 1946.

Under this arrangement about 250 consecrated students preparing for the holy ministry will be available for important assistance in church work in congregations, institutions, mission fields, summer camps, and other agencies of our Church for a period of 8, 10, or 12 weeks during the summer recess, which extends from June 8 to September 16, 1946.

Any congregation or other interested agency may apply for the services of a student through the Field Work Office of the Seminary. Detailed information and application blanks have been mailed to pastors throughout Synod, but additional copies are available at the Field Work Office.

Such field work is of great benefit to the student, since it gives him opportunity to gain practice in the many skills required of a minister. The classroom instruction at the Seminary takes on a different aspect to a student having had a real taste of what ministering to people involves.

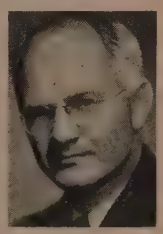
On the other hand, as many congregations and mission boards found out last summer, these young men make valuable assistants and workers. They render great aid in relieving pastors in the pulpit during the summer, in conducting vacation Bible schools, in carrying on youth work, in canvassing mission areas, in making follow-up calls for Sunday school, parochial school, and adult class; in doing office and secretarial work. Many of the students are trained choir directors and organists and can help out in these fields. The presence and work of a willing and trained theological student is an asset to any group in our Church seeking to do the Lord's work.

The final date for application for summer field workers has been set for May 1, 1946. By that time we expect to be able to give all available students assignments for the summer. For further information you are invited to write to the Field Work Office, the Rev. Mr. Theo. W. Schroeder, Director, Concordia Seminary, 801 De Mun Ave., St. Louis 5, Mo.

LOUIS J. SIECK, *President*

Prof. George Dolak

Prof. George Dolak was born in Garfield, N. J., July 21, 1903. After completing his high school education at home in 1921, he enrolled at Concordia College, Fort Wayne, Ind., graduating in 1923. He received his theological training at Concordia Seminary, St. Louis, Mo., graduating in 1927 with the degree of Bachelor of Divinity. In 1929 the degree of Master of Arts was conferred upon Professor Dolak by Columbia University. Professor Dolak has served the following stations: Conover, N. C., as instructor at Concordia College and pastor of St. John's Lutheran Church, 1929 to 1930; Massillon, Ohio, 1930—1940; Lakewood, Ohio, 1940—1941. In 1941 Professor Dolak accepted the call of the Slovak Ev. Lutheran Church as professor of the Slovak language and literature at Concordia College, Fort Wayne, Ind., and as editor of the *Svedok,* the official Slovak organ of the Slovak Ev. Lutheran Church. In December, 1945, Professor Dolak was transferred by his synod to St. Louis, Mo., where he instructs the students of the Slovak Synod at Concordia Seminary and continues to serve as editor of the *Svedok.* In 1929 Professor Dolak married Miss Anna Pakan, Shamrock, Tex. The Lord has blessed their union with four children, George, Jr., Anna Ruth, Grace Esther, and Edward David.



George Dolak

Arthur L. Miller

Arthur L. Miller, who has been elected Executive Secretary of the Board for Parish Education, was born April 28, 1907, at Saginaw, Mich., the son of the late Gustave and Sophie (nee Haase) Miller. He attended Lutheran elementary schools in Detroit and public schools in Saginaw and Detroit. After two years in the Detroit high schools he enrolled at Con-

cordia Teachers College, River Forest, in 1922. Upon his graduation in 1927 he was called to Nazareth Lutheran Church, Chicago, which congregation he served as teacher till the beginning of 1946. For the past eleven years he has been the principal of the school. In 1945 Mr. Miller married Irene Setzke of Chicago.

Arthur L. Miller

In addition to his work in school, the new Executive Secretary has been active in Sunday school work, serving Nazareth Congregation as Sunday School Superintendent for the past eighteen years. During this time he also served periodically as lecturer for the Chicago Lutheran Sunday School Teachers' Institute. He is the author of two Rally Day programs and has developed an Individual Memory Work Course for use in Sunday schools.

From the University of Chicago he received the Bachelor's degree in 1932 and the Master of Arts' degree in 1942. He has continued his studies toward the doctorate. From 1943 to 1945 he served as Assistant in Education in the Home Study Department of the University of Chicago. He is a member of Phi Delta Kappa.

The new Executive Secretary is President of the Lutheran Education Association, Field Editor of the *Lutheran School Journal,* member of the Electoral Board of Concordia Teachers College, River Forest, and member and secretary of the Board of Directors of the Lutheran High School Association of Greater Chicago. He has also held the following positions: chairman of the Chicago Lutheran Teachers' Conference, chairman of the Northern Illinois Teachers' Conference, member of the Board of Directors of the Northern Illinois District, and has twice served as instructor at the summer sessions of Concordia Teachers College, River Forest.

In addition to his Sunday school publications, Mr. Miller is the author of *The Curriculum in Arithmetic for Lutheran Schools.* He is also a contributor to the *General Course of Study for Lutheran Schools* and has written articles for the *Lutheran School Journal.*

India Conference

The twenty-fifth conference of the mission workers from the three Indian Conference Districts met at Nagercoil, Feb. 13 to 18, under the chairmanship of the Rev. W. E. Bertram. The keynote was sounded in the opening Communion service in a sermon of the Rev. R. H. Brauer on Rom. 1:16-20: "The Word of God the Utmost Need of the World Today." The Rev. Wm. Landgraf read a study on Hosea, the Rev. H. Schulz on "Christianity in the First Centuries and in India." The Rev. J. Naumann led in the daily devotions on Zechariah. The topics of discussion included the Mission's relationship to the Board, contacts with other church bodies in India, salaries of native workers in view of the rising standard of living, the program of language study for new missionaries, the Mission press and publications, a scholarship fund, a syllabus for our educational institutions, native youth workers in each Conference District, training of native deaconesses. There was an evident desire to bring more authority to the field in matters directly affecting our work in India. The conference came to a close with a vesper service on the four-hundredth anniversary of Luther's death.

E. GRIESSE

Our Church in Sao Paulo, Brazil

II. Our Missions Stations in the Hinterland of Sao Paulo

We invite the reader to accompany us on a visit to our Lutheran congregations in the vast interior of the state of Sao Paulo. On the Linha Paulista, the best train in Brazil, we pass through Jundiahi, famous for its delicious grapes, and Campinas, where the Presbyterians maintain a theological seminary to *Nova Odessa.* Here we have a few Lutheran Estonians, who are being served by the Rev. E. Heine. We travel on to *Pires,* a colony about five miles from Limeira, the center of the orange-growing region. The congregation, whose founders came from Schleswig-Holstein ninety years ago, is one of the oldest in our District. It owns a modest little church, beautifully located on a hill, where we hold services about sixteen times a year.

The following week we again go on a five-hour trip to a small but very active congregation in the pretty village of Ribeirado de Meio (formerly called Kirchdorf). The first building erected here after the founders had immigrated from Pommerania was a church. Their descendants are still faithful to the church. This congregation is being visited once a month.

Lutheran Service in Piedade

Piedade. After we have again attended to our work in Sao Paulo, a bus takes us eighty miles from the city to a preaching place 3,000 feet above sea level, Piedade, which belies its name (piety). Our people here are very poor, living in clay huts, under very primitive conditions. Yet they are always eager to hear the Gospel, which, however, can be preached to them only six times a year.

Agua de Colonia. Two weeks later we prepare for the longest and most wearisome journey, twenty-five hours

Congregation and Church Home at Pires in the State of Sao Paulo

on a filthy train, the Sorocabana. When night comes, we must be satisfied to sleep on a wooden bench. This train takes us through the whole state of Sao Paulo up to the boundary of Mato Grosso. At Presidente Venceslau members of our congregation meet us and take us on horseback ten miles to their homes in Agua de Colonia (formerly Quellental). As we ride through large coffee, corn, and cotton plantations, our church can be seen in the distance. The congregation consists exclusively of Bessarabians, who speak Russian and German, but no Portugese. It is hard for them to join in a service conducted in a language still strange to them. They all love their church very much and are pleading for a teacher for their children and to read them sermons. This congregation is visited four times a year.

Costa Machado. A trip of fifty miles on horseback leads us through large pastures with thousands of cattle, and through almost endless stretches of forest primeval to Costa Machado. Hungry and thirsty and tired we reach our destination. But our Lutheran Christians welcome us and are thankful that they are given an opportunity to hear the comforting Gospel. These people were "liberated" from the hard work

on the coffee plantations and were glad that we found them again in the deep forest. A day's trip on a truck and a twenty-four hour journey on the Sorocabana brought us back to Sao Paulo.

Apucurana. Recently another large mission field was opened to us in the state of Parana. It takes twenty hours by train to reach this place. Some of our Lutherans from Rio Grande do Sul have moved into this region, where during the last decade cities of ten to forty thousand inhabitants have sprung up. Thirty families in Apucarana have already asked us to come over and help them.

P. S.: Just after I had finished the above, another call came to us from *Assis,* about 480 miles from Sao Paulo, to come and start mission work in that city. A day later another call reached us from *Mogy das Cruzes,* near Sao Paulo.

Lord, hear our prayer. Send laborers into Thy large vineyard of Sao Paulo.

Sao Paulo H. KLENKE

A Home Missions Expansion Conference

Ninety-four of us, District Visitors, Mission Boards, other officials, and guests, from Manitoba and Saskatchewan, Minnesota, North and South Dakota, met for a two-day Home Missions Expansion Conference March 11 and 12 at Concordia College in St. Paul, Minn. Plans were made for the greatest Home Missions Expansion Program in the history of our Synod. Under the theme "Each one — reach one" mission essays were read, surveys of mission fields studied, practical demonstrations of mission calls given, all pointing to the urgent need for the proposed Missions Program. It was shown that our greatest mission field today exists not in Asia or Europe, but right within the borders of the home parish and its many unmet mission opportunities. It was pointed out that the home congregation is to be the starting point of this nation-wide Home Missions Expansion program and that it is the congregation's business to enlist every layman and woman in a program of personal evangelism — "Each one — reach one." "Pastors and leaders," declared a layman at this meeting, "you've got to train us laymen even better to win more souls for Christ."

All who attended the conference were filled with a greater missionary zeal and brought to a keener realization of the great missionary commission resting upon them in their various fields of labor. To put the Home Missions Program into operation the following resolutions were adopted:

1. That the conference endorse the program as proposed by the Missions Expansion Conference held at Detroit;

2. That the Visitors pledge themselves to carry through this program to the pastors of their circuit in the regular or special spring conferences;

3. That arrangements be made as soon as possible for the Visitors to reach as many of the laity of their circuits in special meetings or mass meetings of congregations individually or in parishes or larger groups;

4. That the program of these meetings be restricted to personal mission work according to the following plan: a) our unmet opportunities, with special emphasis on adult accession; b) a practical demonstration by means of a panel discussion on how the laity can do personal evangelism.

Tyler, N. Dak. F. A. RUBBERT

Letters from Readers

WHEN CHURCH LEADERS DIE, NOTIFY THE MAYOR, SAYS THE REV. NIEDNER

Declares Precedent has been Established in Death Observance of Notable Church Officials

March 24, 1946

Fifth Street Methodist Church
St. Paul Methodist Church
Jehovah's Witness Kingdom Hall
Trinity Protestant Episcopal Church
First Presbyterian Church
Jefferson Street Presbyterian Church
St. John's A. M. E. Church
Assembly of God Tabernacle
Kingshighway Baptist Church
Mount Zion Baptist Church
Christian Science Society of St. Charles
Evangelical and Reformed Church
Church of God in Christ
Church of the Latter Day Saints
Church of the Nazarene
St. Matthew's Spiritual Church

DEAR FRIENDS:

At the time of the funeral of His Eminence Cardinal Glennon, the flag at the City Hall was flown at half mast at the order of the Mayor of St. Charles, thus doing honor to a renowned church officer and leader who was highly esteemed by the members of the church under his jurisdiction and also by many others outside his own church.

There has thus been initiated in our community the civic practice of official action honoring church leaders at the time of their death, a practice which will, of course, be followed in future events of a similar nature. I should like, therefore, to call your attention to this procedure and to ask you to keep it in mind at future occasions. Whenever an official or leader of your church passes away, a synodical President, or a Bishop, or a church leader of more than local significance, you should notify the Mayor of St. Charles and request him to give due observance to the occasion by the lowering of the flag at the City Hall. It may be difficult to decide at times whether the church leader for whom you are making the request is one of wider significance and influence, but the decision in that matter will rest entirely with you. The city authorities will be glad to accede to your request and to have the flag lowered in honor of any church leader of note in your denomination who is called away by death.

Sincerely yours,
(REV.) FREDERIC NIEDNER
(St. Charles, Mo., *Banner News* March 25, 1946)

CORRECTION

Reading "Lenten Meditations" on page 89 of the LUTHERAN WITNESS, I couldn't find the connecting link at first in the first three lines of the first stanza. Comparing the original manuscript, we found the third line, "May our hearts in love enfold Thee," to be missing in the stanza as printed in our WITNESS. Will you be so kind as to print this note of correction.

THE REV. ADOLPH SCHUMANN
Neillsville, Wis., R. 3.

THEY ARE LOOKING TO US

(The following letter appeared in a recent issue of the Southern Illinois Supplement. It was directed by Chaplain Ingvoldstad, Norwegian Lutheran Church, to his parents.)

"I have enjoyed visiting Japan, especially the personal contacts with Christian Japanese. Went to a meeting in Tokyo Y. M. C. A. last Monday of the Tokyo and Yokohama Ministerial Association. About 100 Japanese ministers and 35 to 40 chaplains. Dr. Kagawa was also there and spoke. It was quite a climax to sing "God Be with You" with them. They sang in Japanese, and we sang in English. They use the same tunes that we do.

"Dad, the Japanese are really looking to you for Bibles in the Japanese language. They spoke about it *as their greatest need at that meeting* — also that *the American Bible Society was going to try to help.* They are short both paper and printing equipment; so I guess we will have to do that for them for a while.

"Love,
"ORLIE"

(Signed) Orlando Ingvoldstad, Jr.
Chaplain (Lieut., s. g.)

(The news reaches us that the American Bible Society has sent 100,000 Japanese Bibles since the above was written.)

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. John Henry Maack (died Jan. 24, 1946), born Nov. 25, 1873, at Sugar Grove, Ohio, son of the Rev. John Henry Maack and Sophie, nee Kuhlmann, studied at Fort Wayne and St. Louis, was ordained Sept. 1, 1895, served Pittsville, Wis., until 1905; Wisconsin Rapids, until 1912;

Clintonville, Wis., until 1920; and Markus Church, St. Louis, until 1942, when he retired on account of failing health. He served the church at large as Vice-President of the North Wisconsin District, chairman of the board for work among the Indians, also as Visitor in Wisconsin and of the North St. Louis Circuit, a member of the Board of Foreign Missions and other synodical committees. After his retirement he acted as temporary chaplain of the Lutheran Altenheim and pulpit supply in the St. Louis area. On April 19, 1896, he married Alvina Horstmann, who preceded him in death on April 18, 1940. Of their eight children, Alvin is pastor at Union, Mo., and Laura the wife of Prof. John Berger of St. Paul. The funeral was held at Markus Church. His successor, the Rev. Neal Ostruske served as liturgist, Visitor Paul Streufert preached the sermon, and President E. L. Roschke spoke in behalf of the Western District. Interment took place at Bellefontaine Cemetery.
PAUL W. STREUFERT

The Rev. Frederick T. Ruhland (d. Nov. 26, 1945) was born in Germany, Sept. 24, 1873, the son of Pastor Frederick Ruhland and Kunigunde, nee Ramming. He received his Christian education in Trinity School and in Concordia College, Milwaukee. In 1895 he was graduated from Concordia Seminary, St. Louis, and ordained to the Gospel ministry by the late Pastor John Sieck. His first pastorate was in the combined mission parish of Immanuel, East Buffalo, and St. John's, Depew, N. Y. In 1901 he became the first institutional missionary for Buffalo and Erie County, N. Y. In 1912 he became pastor of St. Matthew's in Rochester, and in 1917 he accepted the call to First Trinity Church, Buffalo, which was one of the twelve charter congregations of our Synod in 1847 and which for a brief period had been served by his father. As immediate successor to the late Senne in this historic parish, in which also the Walther League was organized, Ruhland unfolded a richly blessed ministry, serving with all available powers of body and mind, heart and soul.

During his Inner Mission ministry in Buffalo Ruhland organized the Children's Friend Society of New York, which in 1911 was expanded to include care of aged folk and transients and is now known as The Lutheran Service Society. He served this society as vice-president for 27 years. For several years he edited *Der Vereinsbote*, the German predecessor of the present *Walther League Messenger*, being for the same period a member of the League's executive board. For six years he was secretary of the Eastern District of Synod, and for over a quarter century he served as Visitor of the Buffalo Circuit and chairman of the Buffalo City Conference. For the same period he was Vice-President of the Buffalo Church Extension Society. In all these varied offices he was an example of fidelity and punctuality to all Christian workers.

In 1901 he married Miss Marion Emmet, who preceded him in death. The funeral was held in First Trinity Church on Nov. 29. President C. A. Behnke spoke in behalf of the Eastern District, and the undersigned preached from Mal. 2:6-7.

He is survived by a son, Walter, and three brothers, one of whom, Herman, is pastor emeritus in Philadelphia, and two sisters.
M. WALKER

Louis A. Heitbrink, teacher emeritus (d. March 10, 1946), was born in St. Louis, Feb. 20, 1861, confirmed by the Rev. G. Link of Zion Church, attended the Saint Louis Lutheran High School and our Addison Teachers' Seminary. In 1880 he entered the service of St. James' Church in Chicago, teaching first at the branch school on Fullerton and High, then in the schoolrooms under the old church. After 1905 he taught in the newly erected main school. He retired from service in 1935. He served his church for fifty years as organist and forty years as director of its mixed choir. He was a chief author of the *Anthologie*, a collection of preludes used in many of our churches. He was married July 31, 1881, to Wilhelmine Boeck of St. Louis. Two sons, one daughter, five grandchildren, and three great-grandchildren survive.
A. C. DAHMS

DEATH NOTICE

The Rev. Oscar C. Kreinheder, D. D., LL. D., former president of Valparaiso University, died suddenly at Detroit on March 26. Burial took place on March 28 at Waynesboro, Va.
K. K.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Southeastern Preacher. Leslie F. Frerking, Editor. Charlotte, North Carolina. $1.00 per year.

Mimeotyped sermons supplied by the pastors of our Southeastern District, now in its fourth volume. The first issue offers a series of Lenten sermons by the sainted D. H. Steffens.
G.

Concordia Bible Teacher. Topic of the Quarter: "The Story of Christian Missions." Vol. VII, No. 2, April, 1946. By Rev. J. M. Weidenschilling. Concordia Publishing House, Saint Louis, Mo. 80 pages. 75 cents per annum.

Concordia Bible Student. Topic of the Quarter: "The Story of Christian Missions." Vol. XXXV, No. 2, April, 1946. 63 pages. 50 cents per annum.

Many pupils and teachers in our churches have found this publication very helpful. The present issue deals especially with missions. It will awaken the pupils' interest in this blessed work, and it will supply the pastors and teachers with abundant material for effective discussion of this subject.
S.

Communion Tracts. No. 144: "What Mean Ye by This Service?" No. 145: "The Supper Up Yonder." No. 146: "A New Commandment." No. 147: "Is It I?" No. 148: "The Sermon in the Sacrament." 5 cents each; dozen, 45 cents; 100, $2.00. Concordia Publishing House, St. Louis, Mo.

These little tracts of four pages each may be handed to those who intend to go to the Sacrament. A pastor may also mail them to those who should be reminded of the blessing which awaits them in this Sacrament.
S.

Music

Reviewed by Walter Buszin

Some of the finest music being made available in America for the first time is published by Music Press, Inc., of New York City. Outstanding among the publications of this firm are fifteen organ sonatas by Mozart. The accompaniments of these works are to be played either by a small string orchestra or by a woodwind and brass ensemble. Twelve of the sonatas were prepared for publication by E. Power Biggs, the noted organist, three (Nos. 9, 13, and 15) by Carl August Rosenthal. There is no reason why some of the movements of these works could not be played occasionally as voluntaries in a service of worship; other movements would, perhaps, fit better into a church concert or concert hall. The prices are very reasonable when one considers the amount of work which must have gone into preparing this edition. Sonatas 1—6 are published together, as are also 7, 8, 10, and 11, and sonatas 12 and 14; the score for each of these volumes costs $3.00, while the parts come to 30 cents each. The volume prepared by Mr. Rosenthal costs $2.00, the parts 30 cents, and the score and parts $3.75. The sonatas were performed by the Court Orchestra in the Salzburg Cathedral, with Mozart himself at the organ. All portray the genius of their composer and have been recorded on Victor Records by Mr. Biggs and the Fiedler Sinfonietta. Attention should also be called to Mr. Biggs' edition of Arcangelo Corelli's pure and beautiful Trio Sonata for Strings and Organ, Op. 1, No. 1, in F Major, which has likewise been published by Music Press, Inc., and which sells for $2.00 for the score and 30 cents for the parts.

We have repeatedly called attention to choral works published by Music Press. We herewith recommend the following, which are not easy and all of which must be heard repeatedly before they are appreciated fully:

Three-Parts (S. A. B.) **Psalms** (134, 109, 95, 100, 50). By Claude Le Jeune. 35 cents.

Two Sacred Songs in Four Parts for Mixed Voices, set to poems by Sir William Leighton, William Byrd. 20 cents.

Psalm 90. Jan Sweelinck. S. A. T. B. 15 cents.

Psalm 102. Jan Sweelinck. S. A. T. B. 15 cents.

Psalm 96. Jan Sweelinck. S. A. T. B. 15 cents. Very jubilant and beautiful.

Why Afflict Thyself, O My Spirit. By Heinrich Schuetz. German and English texts (Ps. 42:11). For two instruments (violins, oboes, or flutes), two voices (sopranos or tenors), and organ (or piano), cello, bass, or bassoon ad lib. 15 cents.

Psalms 25, 5, and 43. By Orlandus Lassus. For three equal voices. A cappella. 15 cents.

We recommend also the following compositions, published by H. W. Gray, all written for organ:

Prelude and Fugue in A Minor (The Great). By J. S. Bach. Difficult. 75 cents.

Postlude on "Come Thou Almighty King." By Maurice C. Whitney. Moderately difficult. 75 cents.

Two Sinfonias (God's Time Is the Best and I Stand at the Threshold). By J. S. Bach. Arranged by E. Power Biggs. $1.50. Easy.

Miscellaneous

Ordination and Installations

CANDIDATE

Ordained and Installed:

Martin, Theodore A., as assistant pastor in First Congregation, Holyoke, Mass., by Martin L. Steup, Rem. Sun., March 17.

PASTORS

Commissioned:

Carino, Alvaro, as missionary in the Philippine Islands, in Immanuel Church, Chicago, Ill., by O. H. Schmidt, Rem. Sun., March 17.

Halboth, Victor, as missionary in the Detroit area, in Christ Church, Detroit, Mich., by Pres. H. W. Bartels, Rem. Sun., March 17.

Installations:

Trinklein, A. W., in St. Matthew's Congregation, New York, N. Y., by Pres. H. J. Rippe, 19. Sun. p. Trin., Oct. 7, 1945.

Lindenmyr, F. Aug., in Faith Congregation, San Diego, Calif., by J. A. Schlichting, 2. Adv. Sun., Dec. 9, 1945.

Eggold, Henry J., Jr., in Holy Cross Congregation, Fort Wayne, Ind., by W. C. Birkner, Sexa. Sun., Feb. 24.

Schienbein, Walter, in St. John's Congregation, Wembley, Alta., Can., by Adolf M. Bickel, Sexa. Sun., Feb. 24.

Fisher, George T., in Calvary Congregation, Lincoln Park, Mich., by Herbert B. Fehner, Quin. Sun., March 3.

Behrens, Henry J., in Gloria Dei Congregation, Chicago, Ill., by Martin Frick, Inv. Sun., March 10.

Biel, Robert, in Redeemer Congregation, Arkansas City, Kans., by Dr. E. A. Wolfram, Rem. Sun., March 17.

Bodtke, Alfred A., in St. Paul's Congregation, Des Peres, Mo., by H. Paul Boehne, Rem. Sun., March 17.

Destinon, J. Theo., in St. Paul's Congregation, Brazil, Ind., by F. C. Jordan, Rem. Sun., March 17.

Hildebrand, C. B., in St. Paul's Congregation, Colon, Mich., by O. M. Riedel, Rem. Sun., March 17.

Rotermund, Fred, in St. John's Congregation, Cadott, and in St. Peter's Congregation, Boyd, Wis., by K. C. Bubeck, Rem. Sun., March 17.

TEACHERS

Rosenberg, Donald A., in Cross Congregation, Milwaukee, Wis., by R. J. Lillie, 1. Sun. p. Epiph., Jan. 13.

Groenke, Paul H., in Zion Congregation, Ottawa, Ill., by H. Oldsen, Inv. Sun., March 10.

Kaiser, Herbert E., in Trinity Congregation, Mount Clemens, Mich., by R. R. Deng and W. J. Junke, Inv. Sun., March 10.

Dedications

Charleston, S. C. (A. W. Lehenbauer). The new Church of Calvary Congregation, Sex. Sun., Feb. 24.

Wheaton, Ill. (H. H. Tessmann). The new Organ of St. John's Congregation, Inv. Sun., March 10.

Conference Meetings

Pastors':

South Wisconsin, April 23 (10 A. M.), 24, Concordia College, Milwaukee, beginning with a Communion service at Ebenezer Church (M. Strasen, pastor). Communion address: Seidensticker. Sermon: Hellmann. Presence to college office. — H. I. NAUMANN, *Sec.*

Northwestern Indiana Pastors' and Teachers', April 24 (10 A. M.), 25, Valparaiso University. Confessional service: Ernst A. Laabs. Communion service: L. C. Hoeppner. Lutheran Architecture: Theo. Steinmeyer. Legal Aspects of Marriage: Marshall J. Jox, Valparaiso School of Law. Between the Testaments: H. H. Kumnick. Application of Law and Gospel in School and Church: Theo. F. Nickel. Significant Characteristics of Humor: Herbert H. Umbach. The Abnormal Child: Ad. Haentzschel.

For free lodging address Rev. A. C. Oldsen before April 21. Registration fee: $2.50. Meals will be served at the university. — CARL A. C. WOLTER, *Sec.*

Yellowbank, April 30 (9:30 A. M.)—May 1, Wheaton, Minn., Rev. E. Hallstein, pastor. Heb. 7:1: Ehlers. Chicago, 1847 — the Founding of the Missouri Synod: Zimmermann. Evangelical Preaching of the Law: Rehwaldt. Augsburg Confession, Art. XVII: H. Faedtke. *Toward Lutheran Union* (ch. 7, a review): A. Gierke. Sermon and criticism. Preacher: L. Rosin (E. Vaudt). — JOHN ZIMMERMANN, *Sec.*

Northern Ohio, April 30—May 2, St. John's, Berea, Ohio. Request for lodging to Pastor W. Breda. — ARTHUR ZIEGLER, *Sec.*

Joint Milwaukee and Vicinity (Misericordias Conference), May 7 (9:30 A. M.), 8, Grace Church, Broadway and Juneau, Milwaukee (Pastor Wm. F. Sauer). — WM. P. HOLZHAUSEN, *Sec.*

Teachers':

Saginaw Valley, April 25, 26, Calvary School, Flint, Mich. Baptism and Communion Prooftexts: Rev. Henry Miller. Choir Technique: E. W. Hitzemann. Visual Aids: Arnold W. Lohse. Extracurricular Activities: W. F. Pagenkopf. Language and Spelling: E. P. Wirth, Elmer Behnke, Louis Buehler. Report from District School Office: Supt. S. J. Roth or Assistant Haack. Such as desire lodging announce to Arnold W. Lohse, 2221 Maplewood Ave., Flint 6, Mich. — HENRY W. PRAHL, *Sec.*

Synodical Conventions

The Eastern District of Synod will convene June 24—28 at Camp Pioneer, Angola, N. Y. Opening service at 8 P. M. Essayist: Rev. Herbert E. Plehn. — MARTIN W. MUELLER, *Secretary.*

The Minnesota District convention will be held, June 17 to 21, at Concordia College, Saint Paul, Minn. — A. E. WENGER, *Secretary of the Minnesota District.*

Call Acceptance

Teacher Paul Rosel of Milwaukee, Wis., has accepted the call to the chair of music at Concordia Teachers College, Seward, Nebr. — I. C. HEINICKE, *Chairman, Board of Control.*
Seward, Nebr., March 19, 1946

A Summer School for Pastors

will be conducted at *Concordia Teachers College, Seward, Nebr.*, under the auspices of the Extension Division of *Concordia Seminary, St. Louis, Missouri*, for three weeks, June 24 to July 12.

The courses offered in this session are arranged to fill an essential need felt by many brethren in the ministry. Attendance may be on a part-time as well as on a full-time basis. Credits for full-time work, as approved by Concordia Seminary, may be applied toward professional degrees granted by that institution.

Among the courses particularly designed to interest and benefit pastors are (1) a seminar on "The Church." The method will be chiefly that of exegesis. The Scripture texts that contain the doctrine of the Church will be examined and their teachings analyzed. Their doctrine will be applied to the present synodical and intersynodical scene; (2) Readings in the Greek New Testament, a rapid reading course with emphasis on grammatical and stylistic phenomena. Special study will be devoted to the *Revised Standard Version* of the New Testament and a proper evaluation will be attempted.

Prof. William Arndt, Ph. D., D. D., of Concordia Seminary, chairman of Synod's committee on doctrinal unity, will serve as discussion leader in the seminar and as instructor in the Greek course.

Other courses to be offered are "The Church and its Public Relations," "Hymnology," "Psychology of Adolescence," "Audio-Visual Education," and "Rural Sociology." Pastors may, if they wish, audit still other courses in the regular summer school curriculum.

All the facilities of Concordia Teachers College will be at the disposal of the pastors' school. The library holdings will be augmented by loans from other libraries.

Registration is requested by June 1.

For definite information regarding costs and other particulars please write to A. O. FUERBRINGER, *President*, Concordia Teachers College, Seward, Nebr.

Wanted

By congregation at Hudson, Colo., *Communion set.* Address communication describing ware to HAROLD D. HAGEMANN, *Pastor*, BOX 35, Fort Lupton, Colo.

Request

To help Lutherans moving to the Twin Cities find the nearest church of our Synod, please send their names and addresses to the Christian Service Department of the Twin City Walther League: Nora Dobberfuhl, 305 N. Griggs St., St. Paul 4, Minn., MIdway 6266, or Lorraine Knacke, 2632 Clinton Ave., Minneapolis 8, Minn., BRidgeport 2426. — NORA DOBBERFUHL, *Christian Service Secretary.*

Changes of Address

Pastors:

Biel, Robert, 417 N. Third St., Arkansas City, Kans.
Breehne, Karl F., Highland, Ill.
Diers, A. C., 1117 39th St., Galveston, Tex.
Dressel, O. A., 4073 Webster Ave., St. Louis Park, Minneapolis 16, Minn.
Hafner, Theodore, 3465 Chene, Detroit 7, Mich.
Halboth, Victor F., 8323 Freda, Detroit 4, Mich.
Helberg, Robert W., 408 Jerome St., Texarkana, Tex.
Hinz, Alfred, Martinsburg, Nebr.
Janssen, Robert V., *P. em.*, 419½ N. Wells St., Renton, Wash.
Keller, E. J., R. 2, Box 111, Paola, Kans.
Kohn, Wm. H., 2214 E. Oliver St., Baltimore 13, Md.
Kritsch, N. C., 154 Albert St., Oshawa, Ont., Can.
Krueger, Wm. A., Webster, Minn.
Lau, D. W., Box 282, Amboy, Minn.
Luecke, Gerhard L., 721 Ninth St., Oakmont, Pa.
Martin, Theodore A., 637 S. Bridge St., Holyoke, Mass.
Miller, H. E., 132 Wyckoff Ave., Brooklyn 27, N. Y.
Schaefer, G., Amherst, Nebr.
Schmidt, Daryl, 406 S. Fifth St., Mapleton, Iowa
Schroeder, Theo., 174 Delaware Ave., Tonawanda, N. Y.
Wallis, Carl A., 437 B St., Taft, Calif.
Walther, Val., *P. em.*, Convalescent Home, Miller Rd., Fort Wayne, Ind.
Wetzel, Louis M., c/o Mrs. E. Schmiege, Bovey, Minn.
Wingo, Arthur W., Box 235, Livingston, N. J.
Wolter, F. William E., 467 Euclid Ave., Cherokee, Iowa
Zorn, Robert M., c/o Dr. L. Fuerbringer, 6253 Southwood Ave., St. Louis 5, Mo.

Teachers:

Bouman, Paul B., 122 N. 18th Ave., Melrose Park, Ill.
Klawitter, C. W., 6614 Michigan Ave., St. Louis 11, Mo.
Meyer, Erwin M., 4526 Alaska Ave., St. Louis 11, Mo.
Scheiwe, Arthur W., 243 Marengo Ave., Forest Park, Ill.
Schulenborg, W. G., 3954 Maybury Grand Ave., Detroit 8, Mich.
Voigt, Walter T., 727 Cherry St., Wyandotte, Mich.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

. . In the Name of Jesus Christ, Our Savior

GIVE—for Your Church's Relief Collection
for Europe and Asia